

# 華藏寺會訊 (雙月刊)

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# 師父的話

## ～ 普賢十大行願 （四） ～

### 六、請轉法輪

請轉法輪就是鼓勵法師們講經說法。當法師們講經說法時，我們應該抱著歡歡喜喜的態度去聽，去莊嚴道場，並引導他人聽經聞法，這就是給法師們最好的鼓勵。

若要佛教興盛，佛法普遍，我們就必須請法師們常轉法輪，提高大家對佛法的認識及了解，改善佛教徒的素質，進而發揮佛教徒應有的威儀與精神。

### 七、請佛住世

若能與佛同世，親見佛的風采，親聞佛陀的教誨，那將是件非常好的事。因此，我們誠懇請佛住世。讓佛教興盛久住，利益眾生。



～經典解釋～

## 《大乘本生心地觀經》<報恩品> 講記(30)

### 四重恩之十一：三寶恩—法寶恩(2)

上藏下慧法師主講

(...續上期)

…佛教把法分為四大類，即理法、行法、果法及教法。

#### 1. 理法

理法即宇宙的真理，它不受時間與空間的限制。換句話說，無論在何時何處，它都被認為是對的，真實的。從時間來說，它必須是古今中外都接受的觀念。同時，它不受國家，東西南北方等空間的限制，在任何空間裏，大家都認為它是真實不虛的。…親情是要有很多的條件才能培養出來的。…抽象的感情、物質、身體等都是條件性存在的。

年輕小伙子最迷信愛情，他認為愛情是不講條件的。愛情不講條件是騙人的，若愛情不講條件，就不會有那麼多美麗的愛情故事發生。大家都是過來人，大家都知道稍微不注意，愛情就會破裂。因此，不管是抽象或具體的，一切存在物都是條件性的。這叫做真實的現象。不管是中國人，還是澳洲人，只要是人，大家都應該接受這個真理。這叫緣起的真理。緣起存在的東西，是沒有一個真實不變的本質的。

如果我們覺得這個道理太深奧，那就是因為我們雖常看到，但沒有去注意。我們天天在老，我們和孩子的感情也天天在變，條件性存在的東西是沒有永恒不變的形象的。所以我們才會老，物質才會變，抽象的感情也在變。所有的離婚都不是突然而來的，都是一點一滴的變化累積出來的。因此，一切是變動的，無常的，沒有固定性的。以前他很好，現在為什麼變得那麼不好呢？以前他的聲音很宏亮，為什麼現在變得那麼難聽呢？以前他講話可以不用麥克風，但現在沒有麥克風好像不行了。這就是變。為什麼

會變呢？因為是條件性的。人為什麼會變呢？因為細胞結構不同了。年輕小伙子細胞結構緊，所以一看就知道是年輕的，年紀大了以後，細胞結構就鬆懈了，沒有肌肉，只有肥肉，這就是變。

沒有一件東西有永恒不變的形狀的，所以佛家說空，空無自性，空代表無常與無我，空代表苦。由於無常、無我、苦，所以空。為什麼會有無常、無我、苦的現象呢？因為是緣起的，是種種條件促成的，是短暫性存在的，短暫性存在的東西都免不了無常的變化，它是無自性的。因此，緣起的道理是真理。只要我們是人，我們都會老，我們都會死；只要我們是人，我們都需要吃飯。這些通通都是條件性的。然而我們不能了解這些道理，所以釋迦牟尼佛才苦心的和我們說明，希望我們都能體悟這緣起的理法。

## 2. 行法

為了使我們證悟，體悟理法，釋迦牟尼佛告訴我們行法，即修行的方法。這包括戒定慧的修持。比如，如何念佛、持戒、打坐、觀照等，這些都是修行的方法。這些修行的方法幫助我們體悟宇宙的真理。假如這些方法不是引導我們趨向體悟真理，那我們是背道而馳。如果這些方法是幫助我們體悟真理的話，它才是真正的行法。(…下期續)



～甘露普澍～

# 輪迴

上藏下慧法師

(1985 年 3 月 17 日講於新加坡青年弘法團)



## 1. 輪迴的證明

## 2. 輪迴的可能性－業力

輪迴是如何可能產生的？為甚麼會輪迴呢？這就牽涉到業力的問題。業力是非常不可思議的。我們每做一件事就有一種力量，這力量將刺激另一件事情的發生。從一件事到另一件事本來是兩回事，為甚麼會牽連在一起呢？我們說因果，為甚麼從因會產生果呢？就是業力把它連貫起來。因此，因緣和合中的一切關係全都是靠業力來維持的。

業力是一種力量。這種力量常使我們不了解。為甚麼我們會做某一件事，但冥冥之中卻又有那麼一股力量推動我們去做。這就是佛家所說的業力。業力能推動我們去做事。

大家為甚麼會來這裡聽經，是一股無形的力量，使我們撥出時間來。這種力量使我們到這裡來聽經後，又將產生另一種力量，它使我們到這裡之後，能了解輪迴的問題，而後又影響我們的行為，使我們不做壞事，造惡業。我們會想要約束自己，會要追求學習佛法，鍛煉自己，控制自己。這樣的力量，使我們能規範自己。這就像原子彈的連鎖反應一樣，從一個行為又再引發另一行為，連續不停。最後這力量將使我們升天，墮三惡道，或做人。這就是業力，是我們生命的一種原動力。

業力像汽油一樣，車子如果沒有汽油就無法動彈，汽油有一種力量能使車子走。所以，業力像汽油，車就像我們的身體，沒有業，這個身體就不能動。我們眾生就是在這些業的推動下，跑東又跑西。但是，有了汽油與車，我們還要有司機。司機能掌握要走的方向。所以，司機亦是非常重要。司機就如我們的自由意志。雖然我們的一切是由業力支配著，但是，我們有自由的意志。當我們的意志強起來，能抵抗業力的影響力量時，我們就能衝破業力的限制，所以，我們人的寶貴價值就在於培養我們的自由意志。

### 3. 自由意志－智慧－超脫輪迴

要培養我們的自由意志，我們就須了解佛理。我們要聽經聞法，專心的聽，然後進一步的去思維，多觀察，多思考，鑒定我們所聽到的是否正確才接受。這時思維的過程，也是消化的步驟。我們要消化，首先必須把東西吃下去。沒吃下去，東西是東西，我們是我們，還是互不相干的。但是，如果我們將東西吃下去，經過嘴的咀嚼，腸胃的吸收，就變成了身體的熱能與營養。那時候，這些東西才真正變成我們的東西。

聽經聞法也一樣。聽了沒有經過自己的判斷，這種觀念是無法變成我們自己的觀念。一個人若沒有自己的觀念，人生觀就無法建立起來。一個沒有人生觀的人，就如一艘失去方向的船，在茫茫大海中漂浮，這是非常痛苦的。因此，我們應好好研究佛法，聽了之後要思考，把它轉化為自己的智慧。唯有這樣，我們才能有一種控制的力量，控制我們的行為，進而脫離苦海。智慧如我們的眼睛，使我們能看清應走的道路，使我們踏上一條安全、快樂、幸福之路。(…下期續)

## 《妙雲選讀》

# 地藏菩薩之聖德及其法門

上印下順導師

—民國五十二年中元節講於慧日講堂—

(…續上期)

六、 臨墮已墮者之拔濟

1. 地藏本願永為濟拔：
2. 臨終時之救拔：

### 3. 命終後之拔濟：

…『地藏經』中，特別提到這兩點。…請僧眾為亡者念經回向，…第一是，自己眷屬以清淨心，誠懇心，自己參加素食，於三寶中生信心，才有效果。…

功德要在七七以內去做。為什麼呢？因為，「七七日內，念念之間，望諸骨肉眷屬與造福力拔濟。過是日後，隨業受報」（『本願經』下）。

這裡所說的七七日內，其實不一定七七，有人於一七受生，有人於二七或三七受生，最多七七便受果報。所以於七七日內，亡者在念念間，皆希望其眷屬，為之祈求三寶加庇，為之廣修福德，而能在墮落邊緣，得到改善的機會。死者此時，在中陰身中，自己無力，作不得主，只有希望眷屬為他拔度超薦。若過了七七日，無人濟拔，只好隨業受三惡道苦。如乘坐的火車，已經到站，不得不下車了。所以人死後，應於七七日內救濟。也如世人觸犯刑章時，可以請律師為他辯護。若等到最後判決，便一切都無法轉移了。

### 4. 墮落者之救濟：

當然，最好是自己不作惡，就不會墮落。若作了惡業，未死以前還可以布施作福，做種種功德。若死後，則

應在七七日內，為作功德救度。如果死後，過了七七日，隨業受報，還有辦法救度嗎？

這就非有大力量不可了。如最後確定判刑以後，非特赦不可一樣。如何拔濟已墮地獄的眾生？這應由死者兒女的深切孝思而救度。從『地藏菩薩本願經』所說，地藏菩薩過去生中的事，可知應如何救度已墮落者。雖然墮入地獄，還是可以救脫的。

在『地藏經』中，說到兩件事：一是婆羅門女事，一是光目女事，這都是地藏菩薩過去生中的事。

地藏菩薩過去為婆羅門女時，母親不信三寶，修習邪見，死後墮入地獄受苦。婆羅門女知道母親生前不信三寶修習邪見，必入地獄，即為母布施修福，見佛像即恭敬禮拜。悲號哭泣，佛已早入涅槃，若佛還住世間，即可以問佛，自己母親究竟生於何處。他心中悲切已極。此時，似乎有一種聲音告訴婆羅門女，教他不用難過，只要一心稱念覺華定自在王如來（那時已滅度的佛名）名號，便可知母去處。婆羅門女即以至誠恭敬，摒息雜念，一心稱佛名號。不久，婆羅門女即在定境中，到達地獄邊緣，問獄卒其母何在？獄卒說：他亡母已因其女孝心，為其布施修福，持佛名號，以此功德，已離地獄生天了。由此一事，可知一種至誠孝思，與念佛功德，兩種力量綜合的感應，雖已下地獄的罪人，也可以得救。（…下期續）



～精進菩提～

## 七種殊勝功德

佛與五百大比丘眾在阿踰闍江水邊時，一日，大均頭在寂靜無人之處，想著：「有沒有能夠恆久增益功德的事呢？」於是，均頭從座而起，到世尊處，以頭面頂禮佛之雙足，坐在一邊，向佛請問：「世尊，我日前在閑靜之處，心中生起一念：『有沒有所行之事，能使功德有所增益的呢？』請世尊為我開示。」

世尊回答：「是有能得到增勝功德的事。」均頭再請問佛：「要如何得到功德增勝的利益呢？」

世尊於是開示：有七種事可以使功德利益增勝，所成就的福德無法稱量，無能算計。是哪七件事呢？

- 第一， 如果有族姓男子、女子，在沒有寺院之處，建立僧伽藍，所成就的福德不可算計。
- 第二， 再則，如果有善男子、善女人，能以床座供養僧坊寺院以及僧眾，便能成就第二種不可稱計的福德。
- 第三， 其次，如果有善男子、善女人，能以食物布施僧眾，這就是第三種不可稱計的福德。
- 第四， 又，如果有善男子、善女人，能以遮雨衣具布施僧眾，便能夠成就第四種不可計量的福德。
- 第五， 還有，如果族姓男子女人，能以藥物布施僧眾，此能成就第五種不可稱量的福德。

第六，再則，如果有善男子、善女人，能在荒野中施設好井，這樣就能成就第六種不可計算的福德。

第七，最後，如果有善男子、善女人，能於道路附近建造房舍，使過往行人得以休憩住宿，這能夠成就第七種不可算計的福德。

是故，均頭！這七件功德之法，所成就的福德不可計量。若行、若坐，即使此生壽命結束，福德終將隨於其後，如影隨形，所成就的福德不可稱計。有人會問有多少福德呢？就如同大海之水不能以勺子去測量，無法說盡大海的水有多少，這七種功德也是如此，所成就的福德不可限量。所以，善男子、善女人應當勤求方便，成就興辦這七件功德。如是，均頭！你要如此學習。

當時，均頭聽了世尊開示後，心開意解，歡喜奉行。

典故摘自：《增壹阿含經·卷第三十五·七日品之餘（七）》

## 省思

佛陀曾經教示，錢財乃不堅牢之法。布施，則能將此不牢靠法，轉成殊勝的功德法財。《大寶積經》云：「如來所有佛法，皆由昔日行菩薩行，世間財施之所攝受」，修布施能夠捨除慳貪之心，增益福德、自他兩利，進而修善不執著一切善，如《金剛經》所云：「以無我、無人、無眾生、無壽者，修一切善法，即得阿耨多羅三藐三菩提。」了達三輪體空之理，日久功深，便得成就無上解脫。



# 印順導師法語

人信仰歸依於佛，是眾生自己心中所要求實現的自己。所以佛弟子歸依佛、歸依僧，卻要『自依止』，依自己的修學，去實現完善的自己。

(我之宗教觀)(頁 8)



## 《華藏寺中學生(線上)補習班》

### HTM Online TUITION CLASS

### 招生 Enrolment Open Now!

- The HTM TUITION CLASS offers classes on school subjects for high school students (Year 7 to Year 12). Students who are in Year 5 and above may enrol in the Tuition Class. The Year 5 and Year 6 students will be placed on a waiting list to be formally enrolled when they are in high school.



Enquiry & Enrolment 詢問: [info@htm.org.au](mailto:info@htm.org.au)

Tel: 02-97466334 (Venerable Neng Rong 能融法師)

細節請參閱網站 Details of the Tuition Class can be found on our website: [http://www.hwatsangmonastery.org.au/?page\\_id=155](http://www.hwatsangmonastery.org.au/?page_id=155)

## 華藏寺菩提園

### Hwa Tsang Monastery BODHI CLASS

《華藏寺菩提園》是為學前班兒童(4歲以上)至高中學生而設。每班每周策劃有不同的教學主題，讓大家學習佛陀的基礎教法，並透過一系列的活動，學習互相尊重、關懷與合作的精神。希望大家養成對三寶及佛法正確的知見及價值觀。依照學校學期制，每隔周的星期日上午 9.20 – 12.00.

The Hwa Tsang Monastery (HTM) BODHI CLASS is for children aged from Preschool to Senior High School (4 years old onwards). The Children are introduced to Buddhism in an interesting way. Bodhi Classes are held **fortnightly** in line with public school terms on **Sunday 9.20am to 12.00noon**.



詢問/報名 Enquiry/Enrolment: [htm.bodhi@gmail.com](mailto:htm.bodhi@gmail.com)

Venerable Neng Rong 能融法師(02-97466334)

歡迎大家一起來共修 *Let's Come and Practice Together*

## 華藏寺佛法共修 Hwa Tsang Monastery (HTM) Dharma & Meditation Practice Sessions

- |     |                                                                                                                                                                                                                                                                                                                   |
|-----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1.  | <b>HTM Saturday Morning (English) Dharma and Meditation Class 星期六 (英文) 達摩靜坐班</b>                                                                                                                                                                                                                                  |
|     | <b>[HYBRID 實體及線上同步]</b><br><b>SATURDAY 星期六早上：10.00AM – 11.15AM</b><br><b>Meeting ID: 957 8388 0036; Passcode: HTMSMM</b>                                                                                                                                                                                          |
| 2.  | <b>周末共修會(實體) Practice Together Sessions (ON SITE)</b><br><b>每星期六及星期日 Every Sat &amp; Sun 下午 4.00PM – 6.00PM</b>                                                                                                                                                                                                   |
| (a) | <b>彌陀共修會 Amitabha Practice Together Session</b><br><b>每星期六：下午四點至六點 (Every Saturday : 4.00pm – 6.00pm)</b><br>4.00pm–5.00pm 爐香讚、彌陀經、讚佛偈、繞唸、坐唸 Amitabha Evening Chanting<br>5.00pm–5.15pm 靜坐 Meditation<br>5.15pm–5.45pm 佛法開示 Dharma Talk ( <b>中文 Chinese</b> )<br>5.45pm–6.00pm 迴向 Dedication of Merits            |
| (b) | <b>觀音共修會 Guan Yin Practice Together Session</b><br><b>每星期日：下午四點至五點半 (Every Sunday : 4.00PM – 5.30PM)</b><br>4.00pm–4.40pm 爐香讚、心經、讚觀音偈、繞唸、坐唸 Guan Yin Evening Chanting<br>4.40pm–4.55pm 靜坐 Meditation<br>4.55pm–5.15pm 佛法開示 Dharma Talk ( <b>中英 Chinese/English</b> )<br>5.15pm–5.30pm 祝伽藍及迴向 Dedication of Merits |
| 3.  | <b>周末(線上)共修會 ONLINE Practice Together Sessions</b><br><b>每星期六及星期日 Every Sat &amp; Sun 晚上 7.00PM – 8.00PM</b>                                                                                                                                                                                                      |
| (a) | <b>星期六線上共修會 (中) HTM ONLINE SATURDAY Evening Practice Together Session (中文 Chinese) 7.00PM – 8.00PM - Meeting ID: 919 6622 3967; Passcode: 073348</b>                                                                                                                                                              |
| (b) | <b>星期日線上共修會 (中/英) HTM ONLINE SUNDAY Evening Practice Together Session (中英 Chinese/English) 7.00PM - 8.00PM - Meeting ID: 919 6622 3967; Passcode: 073348</b>                                                                                                                                                      |

# 法會通告 UPCOMING SERVICES

歡迎大眾參與法會 All are welcome to our chanting services.

| 以下法會於上午九點整開始<br>Services below start at 9.00AM  |                                                                                                                                                                                   | 日期 Dates                                             |
|-------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------|
| 1                                               | 地藏法會（連續四個星期日）The 7th Lunar Month Ksitigarbha Bodhisattva Services (continue for 4 Sundays) (16/08, 23/08, 30/08, 06/09) & 七月份消災祈福慶生會 Blessing & Birthday Service (7th LM) (16/08) | 16/08/2026<br>23/08/2026<br>30/08/2026<br>06/09/2026 |
| 2                                               | 八月份消災祈福慶生會 Blessing & Birthday Service for Members (8 <sup>th</sup> LM)                                                                                                           | 13/09/2026                                           |
| 3                                               | 九月份消災祈福慶生會 Blessing & Birthday Service for Members (9 <sup>th</sup> LM)                                                                                                           | 11/10/2026                                           |
| 4                                               | 觀音菩薩出家紀念日 The Renunciation of Guan Yin Bodhisattva                                                                                                                                | 25/10/2026                                           |
| <b>華藏寺春季義賣園遊會<br/>HTM Spring Fund Fair</b>      |                                                                                                                                                                                   | <b>25/10/2026</b>                                    |
| 5                                               | 藥師佛聖誕 The Birthday of the Buddha of Healing                                                                                                                                       | 08/11/2026                                           |
| 6                                               | 十月份消災祈福慶生會 Blessing & Birthday Service for Members (10 <sup>th</sup> LM)                                                                                                          | 15/11/2026                                           |
| 以下法會於上午十點半開始<br>Services below start at 10.30AM |                                                                                                                                                                                   | 日期 Dates                                             |
| 1                                               | 《初一十五日法會》（農曆五月，六月，七月） 1 <sup>st</sup> & 15 <sup>th</sup> day of lunar month (7 <sup>th</sup> , 8 <sup>th</sup> , 9 <sup>th</sup> lunar Month)                                     | 13/08, 27/08<br>11/09, 25/09<br>10/10, 24/10         |
| 2                                               | 佛菩薩聖誕正日 Actual commemoration days of Buddhas and Bodhisattvas <ul style="list-style-type: none"> <li>地藏菩薩聖誕日 Birthday of Ksitigarbha Bodhisattva (七月廿九日)</li> </ul>               | 10/09/2026                                           |

|                                                          |            |
|----------------------------------------------------------|------------|
| • 觀世音菩薩成出家日 Renunciation of Guan Yin Bodhisattva (九月十九日) | 28/10/2026 |
| • 藥師佛聖誕日 Birthday of Medicine Buddha (九月三十日)             | 08/11/2026 |

欲隨喜法會之功德,供齋祈福,供養常住,贊助建寺基金 (包括『一人一干一願, 支持華藏建設!』募款活動), 繳交會費或登記七月地藏法會超薦牌位者, 可透過以下方式進行.

Anyone who wish to make offering for the services, donations (including the **[ 1 Person 1 thousand! Thousand Folds of Wishes! Let's contribute to the new Hwa Tsang Building! ]** fundraising campaign), membership payment or registration for the 7<sup>th</sup> lunar month temporary memorial tablets, may do so through the following methods:

1. 於開放時間到本寺來。(每天早上九點至下午五點) **Visit the monastery** during opening hours. (Everyday 9.00AM to 5.00PM)
2. 電子轉帳並電郵資料給本寺. 本寺銀行資料如本會訊最後一頁所示。 **Electronic transfer.** Our bank details can be found on **last page** of this Bulletin.)

**備註:** 從 2026 年起, 先人牌位費改為\$50. 換句話說, 會費 \$60 + 牌位費 \$50 總共= \$110/= .

**Note:** Starting 2026, the ancestor tablet annual fee is \$50/=. In other words, membership \$60+memorial tablet \$50 = \$110/= per year.





歡迎蒞臨 WELCOME TO

# 華藏寺盂蘭盆節 供僧

**HTM ULLAMBANA SANGHA OFFERING**

SUNDAY 星期日 23-08-2026

11.30AM - 1.00PM

CHANTING SERVICE STARTS AT 9.00AM

法會於早上九點整開始



# 《華藏寺活動中心》 工程正積極進行中!!!

HTM Community Facilities  
project is progressing steadily!

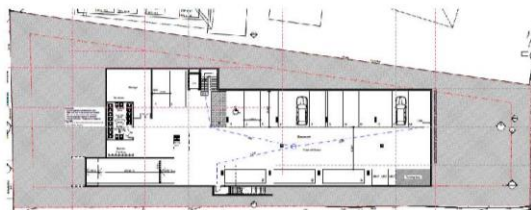
懇請大家鼎力護持!

Your generosity is most appreciated!



## 《華藏寺活動中心》建築藍圖

Hwa Tsang Monastery Community Facilities Blueprint



底層: 停車場, 儲藏間

Basement: Car Park and Storage



第一層: 多用途講堂, 辦公室, 會議室, 會客室, 圖書館

Ground Floor: Multipurpose Hall, Offices, Meeting/Common Rooms, Library

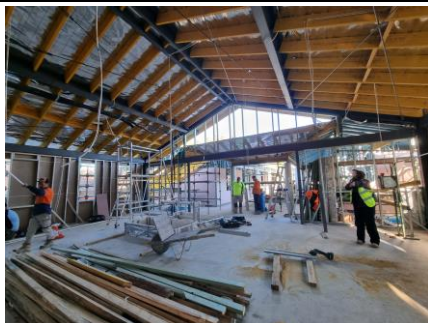
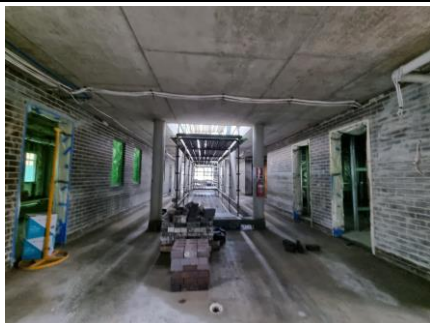
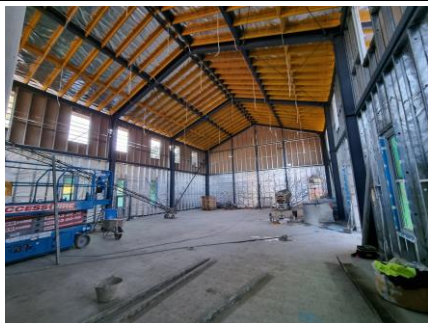


第二層: 學習空間, 資料室, 會議室

1st Floor: Learning Spaces, Meeting & Resource Rooms

# 工程進度：屋瓦砌磚內牆線路

Construction Progress  
~ Roof, Brick & Internal Work ~





# 《華藏寺活動中心》籌募進度

## HWA TSANG MONASTERY COMMUNITY FACILITIES FUNDRAISING PROGRESS

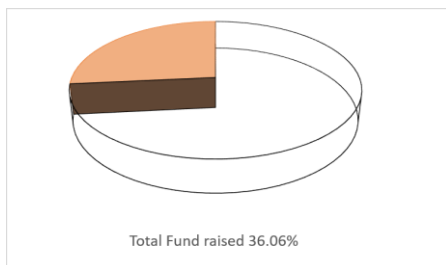
《華藏寺活動中心》籌款活動於 2023 年 11 月開始，旨於籌集六百萬澳門。截至 2026 年 06 月 30 日（32 個月的籌款期），我們籌集了目標的 **36.06%**。華藏寺活動中心建築工程正快速進行中。

**我們目前所籌得的建設基金款項離目標尚差 63.94%。我們迫切需要大家的加倍護持! 懇請大家鼎力相助!!!**

HTMCF fundraising started in Nov 2023 with **the goal of raising A\$6M**. As of 30<sup>th</sup> of June 2026 (32 months of fundraising period), we have raised **36.06%** of our goal. The construction of the Project is currently well and truly underway.

**We are still short of 63.94% from our targeted goal. May all double up your support! Your contribution is urgently needed!!!**

|                                                                                |                |
|--------------------------------------------------------------------------------|----------------|
| Total fund needed 所需資金                                                         | A\$6,000,000/= |
| Total raised from 01/11/2023 To 30/06/2026<br>從 01/11/2023 至 30/06/2026 所募集之資金 | 36.06%         |



# 誠邀 定期捐贈

## Invitation for Regular Donation



在我們必須持續積極籌款的同時，澳大利亞聯邦銀行 (CBA) 提供華藏寺 350 萬澳元(A\$3.5M)的貸款。貸款還款額為每月 5 萬澳幣(A\$50K)，期限為 8 年。目前華藏寺活動中心工程已開始並如火如荼的進行中。華藏寺懇切呼籲更多的人能定期捐助，以便協助在未來 8 年內償還每月 5 萬澳元的華藏寺活動中心之貸款。

若您有意參與，請依本頁二維碼之連線登記您的姓名及金額。每月轉帳至華藏寺 Westpac 帳戶(細節如下)，並註明「HTMCF Repayment」(贊助 HTMCF 貸款)。

While we continue fundraising, CBA has granted a \$3.5M loan to HTM. The repayment of the loan is \$50K per month for 8 years.

The construction of HTMCF has commenced and is now in full swing.

HTM is pleading for more regular donors to meet the monthly \$50K loan repayment for the next 8 years.

If you would like to participate, **please kindly register name and amount using this link in the QR code on this page.** Monthly transfer to HTM Westpac account with reference description - 'HTMCF Repayment'

**Bank: Westpac Banking Corporation**

**Account Name: Hwa Tsang Monastery**

**BSB: 032024 Account Number: 931914**

### 親臨華藏寺捐款 Donate in person

我們也歡迎大家親臨華藏寺以現金或支票方式做定期或隨喜護持。

You are also most welcome to visit the monastery to make regular donations or offerings by cash or cheque.

**Thank you very much 無限感恩!**

# 一人一千一愿 支持華藏建設！

【藏慧上人】于 80 年代年初于澳洲悉尼 Homebush 创建【华藏寺】。三十多年來延着著重教育的方向培育了很多佛教青年與法師。由于各種宗教活動的需要比如兒童班，青少年活動，佛學班及靜坐班等，現有的空間已不足。于是，現任住持【能融法師】發心于寺後兩塊地擴建為華藏寺社區設施。寺方已經向市議會申請并已獲批准增建多用途禮堂，圖書館，活動中心及辦公室。儘管過去兩年裡做出了不懈的努力，但該計畫仍缺少約 600 萬澳元。這就是我們作為全球社區可以介入並做出巨大改變的地方！您的貢獻可以在創造一個有潛力舉辦活動的空間方面發揮關鍵作用，使佛教界的眾多人士在傳播佛法方面受益。

本著愛心和慷慨的精神，我們發起「一人一千一愿，支持華藏建設！」募款活動。這個概念簡單而有意義~我們懇請慷慨人士每人捐款 1000 澳元。願在大家集體努力，極力推動下，早日實現華藏寺院建立新社區設施的願景。

建築寺院是一項很殊勝的善業，能帶來很大的功德。我們今天播下的種子將使許多世代能夠獲得舒適的學習佛法的巨大利益。期待您支持我們這個活動！

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**一人一千一愿 支持華藏建設！**

捐款方法：  
1. 銀行轉帳  
Bank: Westpac Bank Corporation  
Swift Code: WPPCAU22 or WPPCAU25000 (if 11 characters required)  
Account Name: Hwa Tsang Monastery  
BSB: 032024  
Account No: 923514  
2. 填寫支票號碼: <https://forms.gle/3pT6GvYvHu0dHFA>  
3. 電匯 / 信用卡付款: [info@hwa.org.au](mailto:info@hwa.org.au)  
4. 郵寄 / 支票寄回: 支票寄回

查詢電話：  
黃宇華 / 寶儀 +61 493 228 555 或 +602 495 2007 / 周建輝 +602 470 1976 / 黃麗 +6016 432 2772  
邱國 / Wilson +61 878 6870 1323 / 周潔 +61 813 720 2902  
鄭加輝 / Mandy +61 9221 13860 / 寶如 +61 9733 0938  
鄭加輝 / 周潔 +602 536 3968 / Khai Yi +6014 720 8040 / Kelly +6017 285 9231  
黃麗 / Susan +61 431 986 550 / Katie +61 433 304 817 / Don Neil +61 402 064 400  
詳情請到: [www.hwa.org.au](http://www.hwa.org.au)

新社區設施小學  
HWA TSANG MONASTERY  
HWA TSANG MONASTERY 澳洲華藏寺  
Hwa Tsang Monastery 25 Glenview Avenue, Homebush NSW 2140, Australia. Website: [www.hwa.org.au](http://www.hwa.org.au)

# 1 Person 1 Thousand! Thousand Folds of Wishes!

Venerable Tsang Hui founded Hwa Tsang Monastery in Homebush, Sydney, Australia in the early 1980s. Over the last thirty years, many young Buddhists and venerables have been nurtured with a focus on education. The current space is not enough to accommodate the various religious activities, including children's classes, youth activities, Buddhist classes, and meditation classes. Therefore, the current abbot Venerable Neng Rong has decided to expand the two plots of land behind the monastery into facilities for the Hwa Tsang Monastery Community. The monastery applied to the council and was granted approval to build a multi-purpose hall, library, classroom, and offices. Despite dedicated efforts over the past two years, the program is still short of A\$6 million. This is where we, as a global community, have the opportunity to step in and make a significant difference! Your support can make a significant contribution to the development of a space that has the potential to host events that can help the Buddhist community spread the Dharma.

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In the spirit of openness and generosity, we launched the "1 Person 1 Thousand! Thousand Folds of Wishes! Let's contribute to the new Hwa Tsang Building!" Fundraising campaign. We are appealing to 1,000 generous people to donate A\$1,000 each, a concept that is both simple and meaningful. The collective will raise one million Australian dollars to vigorously promote and realize the vision of Hwa Tsang Monastery to build new community facilities as soon as possible.

Building a monastery is a very good deed that can bring great merits. The seed we sow today will allow many generations to reap the great benefits of having a comfortable place to learn the Dharma. Looking forward to your support in this campaign!

**1 Person 1 Thousand! Thousand Folds of Wishes! Let's contribute to the new Hwa Tsang Building!**

**Donation Method:**

1. Bank Transfer: Bank: Westpac Bank Corporation; Swift Code: WPAU2200 or WPAU220000; Account Name: Hwa Tsang Monastery; BSB: 333204; Account No: 932934;
2. Credit Card: <https://home.hwa.org/DonateHwaTsang>;
3. Email: (together with the deposit slip);
4. Send cash to: Hwa Tsang Monastery;
5. Other: (together with the deposit slip);
6. Other: (together with the deposit slip);

**Locations:**

- Melbourne: P.O. Box 418, 418/228 Stn, (or) 418/228 Stn;
- Perth: P.O. Box 418, 418/228 Stn;
- Sydney: P.O. Box 418, 418/228 Stn;
- Other: (together with the deposit slip);

**HWA-TSANG MONASTERY 華藏淨土**

Hwa Tsang Monastery: 25 Mackenzie Street, Homebush NSW 2140, Australia. Website: [www.hwa.org.au](http://www.hwa.org.au)

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# Shifu's Word

## ~ Verifying the Right Teaching ~

It was many years ago that the Buddha attained his enlightenment. After his enlightenment, he hoped that all sentient beings might also become liberated and attained Buddhahood. From that time on, with his mind, his speech, and his action, he taught the Truth that he had realised. This Truth is what we call the Dharma.

The Buddha was aware, that as we are all individuals, with different spiritual foundations, our appreciation and understanding of the Dharma happens in distinctive ways. Hence, he taught many different methods of practice. After more than two thousand years of propagation, the Dharma that we have now may differs from the original. The reason for this is that the disciples of different spiritual foundations learned and interpreted the teachings differently.

There was no pen nor paper during the Buddha's time. Everything was learnt by heart and passed from mouth to mouth. This was how the Dharma was propagated from generation to generation. Some people worry. Would the Dharma change through this method of propagation? Like all things, the natural tendency is that the Dharma will change. However, its basic principles should not change. Explanations should remain based on these principles, otherwise it cannot be called Dharma.

The Dharma that we have now may consists of the experiences of many ancient practitioners and patriarchs. However, most importantly, they must be in line with the basic three principles, that is, the teachings of impermanence, non-self and nirvana.



# Learning is Boundless and We Should Apply What We Learn

Venerable Yin Shun

*(This article was written in the 1960's, please read this article in context)*

## 1. Overview

There is a common saying, “learning is boundless”. Knowledge is indeed infinite. It is through continuous improvement that our knowledge grows in breadth and depth. Phrases like “learning is boundless” and “I wished I had studied more if I knew I needed to apply it now” are phrases that tend to be used to encourage others to study hard. One should never lose the desire to improve further nor settle for the limited amount of knowledge already gained.

Having said that, the time we spend studying at school is nevertheless limited. Nobody can spend their whole life as a student and studying cannot be deemed as a career. Therefore, I would like to add another saying, “learning should be for application’. This is to say that “boundless learning” means that we should “learn and apply”. In other words, we should seek improvement through practical learning and apply what we have learnt. Essentially, human beings progress through this process of simultaneous learning and application.

Why do we learn? The knowledge and skill each of us learns are of various natures. The length of time we spend at school also differs. Nevertheless, to study is to learn from our predecessors. Their experiences and insights can enrich us and allow us to adapt to society, benefiting ourselves and humanity. This is a universal principle.

All knowledge is learned for its application. The value of learning lies not only in the benefit the learner derives, but also in the contribution it makes to humankind. Hence, in its absolute sense, we learn for the sake of applying the knowledge acquired. To learn without asking about its usefulness and how it is applied, that is, learning for the sake of learning, is against the true meaning

of learning. In general, this kind of learning cannot exist. If there is an exception, it is because of the learner's special position, financial capacity, and the possession of ample time. As far as these exceptional people are concerned, learning is just a higher form of entertainment meant to please the eyes and consume time.

Although "learning is boundless", we cannot undertake formal study all our life and take it as a career. Human beings are entities that make up the continuity of society. The life process of an individual inherits from the past and inspires the future. In society, we acquire knowledge during our youth, take up a job as an adult then need someone to look after us in our old age. We cannot forever remain at the stage of acquiring knowledge.

Although Buddhism has its own special characteristics, Buddhism in the real human world (put aside the heaven and the yonder place) is a social organisation and equally subjected to the same conditions. In the assembly of the Sangha, initially everyone has to be ordained as a monk or nun in order to study and practise. Then they take up the responsibility of preserving and propagating Buddhism and lastly retire when old and feeble. This is a rational process and it is only with this kind of Sangha assembly that the Sangha is able to maintain its normal fitness.

In this way, in terms of the objective of learning, it is undeniable that learning is for the purpose of application. Nevertheless, as far as our life's journey is concerned, we cannot be a student all our lives. The question then is how to continuously improve through learning? In order to achieve this, we must combine learning and application so as to attain higher knowledge through practical experience. (... *to be continued*)



YBS Translation Project

Book 4: Chapter 11

# Letter to the Buddhist Youth

(Introductory Buddhism Studies)

Venerable Miao Qin

*(... continue from last issue)*

*... The realisation of the right Buddhism must rely on the practical efforts of the youth. The responsibility of the youth is heavy, and everyone is placing high hopes on them. Looking upon the great compassion of the Buddha as an example, there are two points of advice for the youths:*

## 1. Self-Purification

- a) Disciplining oneself (Disciplining one's Body)*
- b) Straightening one's aspiration/determination*
- c) Broaden/Enrich one's learning*
- d) Strengthening of one's practice*

## 2. Benefiting Others

The Buddhist youth should spread the Dharma to all corners of the world. However, one should keep in close contact with the centre of Buddhism (the Sangha). One needs to ensure that there is good communication among all Buddhists, be they the lay Buddhists or the renounced ones. There should also be good communication between those who are in the centre of the community and those who are at further away.

There are some important definitions to clarify at this point:

- a) *'Body'* refers to the different identities represented by the youth in society. These include the religious teachers, the artists, the civil servants, the engineers, the doctors, technicians, workers, the entrepreneurs etc.
- b) *'Dwelling'* implies that youth should not seek refuge in the mountainous area, but should stay in the city, town, villages where they can offer help to the people.
- c) *'Dharma'* refers to the example set by oneself, either through one's bodily actions or verbal teachings. These teachings help

others to understand the Law of Dependant Origination and to strive for the Bodhisattva path.

There are still a few more words that we would like to emphasize to those who would like to be a Buddhist youth:

“We should not merely ‘talk’ about benefiting others, instead we should put our actions into ‘practice’ and help all sentient beings to attain perfection. We should try to guide and lead sentient beings to the noble stage of Buddhahood. This is the high expectation from the people! May all youth be encouraged and work hard.”

*A Note from the World Council of Buddhist Youths*

**Exercise:**

1. How should Buddhist youths purify themselves?
2. How should the Buddhist youths benefit the public?
3. Try to draft a declaration for the establishment of a Buddhist Youth Fellowship.



# Dharma and the Daily Life

## Good Practice of a Buddhist

Venerable Tsang Hui

*(... continue from last issue)*

- 1. The Spirit of Protecting the Dharma**
- 2. To Take and Maintain the Precepts**

*...The Five Precepts are the basis of being a human being. If we want to maintain our human status, we must take the Five Precepts. We should understand the Five Precepts and learn to obey these precepts in all our actions. When the right time for us to take the precepts comes, everything should be very easy for us. Learning to hold the precepts will strengthen our faith in the Triple Gem.*

A lot of people break the precepts because they do not respect the precepts. Once we break one precept, the bad habit of breaking the precepts will continue. Soon we will not respect any of the precepts. We will begin to be naughty and unbridled in our behaviour. Our faith in the Triple Gem will diminish, and then finally disappear.

Everyone should think seriously before taking the precepts. There is no point to take them, then break them. However, we should also understand when it is appropriate for us to abandon the precepts when conditions force us to do so. It is not good if we do not know how to abandon the precepts appropriately, and thus end up breaking all the precepts. We should hold the precepts wholeheartedly. If the conditions are not yet conducive or the environment does not allow us to do so, we should wait for the right time to come. However, we can make full use of the time while we are waiting, to train and cultivate our determination in holding the precepts. In this way, although we have not gone through the ceremony of Taking Precepts, we can still obtain the merits of holding the precepts.

- 3. Cultivating Confidence in the Triple Gem**

A Buddhist with proper views will try to always strengthen their confidence in the Triple Gem. Strong confidence may turn into wisdom. Wisdom enables us to overcome our problems and be liberated. The fundamental factor that leads to liberation is the

cultivation of confidence. There are some people who always go to the temple and pray to the Buddha. However, when circumstances arise, they begin to have doubts; “Why am I having so much suffering? Is it useless to pray to the Buddha? Why is there no response?” All these show that the person lacks confidence and has not developed faith in the Triple Gem. If we have confidence in the Triple Gem, we will do our best and never worry about how much in return we might receive. The Buddha is definitely responsive. The problem lies in our sincerity. If we are not sincere, the Buddha will not be able to help us, regardless of how compassionate he is. This is like an electric bulb, if the bulb is blown, no matter how hard we press the switch or connect the wire, the bulb will not light.

We should have confidence when praying to the Buddha or Bodhisattvas. This is a common problem for some, as they cannot establish their confidence in the Triple Gem, even though they may have been praying to the Buddha and listening to the Dharma for many years. Unfortunately, these people with doubt, or who lack confidence, cannot be called disciples of the Triple Gem. We need have no doubt in the virtues of the Triple Gem. We should try to cultivate the right confidence that a disciple of the Triple Gem should have. Then we will gain the real benefit of praying to the Buddha. (... *to be continued*)



# Quote of the Day

## *Dharma*

Thoroughly understanding the Dharma  
And freed from longing through insight,  
The wise one rid of all desire  
Is calm as a pool unstirred by wind.

Those to whom the Dharma is clear  
And not led into other doctrines:  
Perfectly enlightened with perfect  
Knowledge, they walk evenly over the uneven.

**Buddha –**



# KIDS' CORNER

## Waiting For the Answer a Year

One day a young man joined the Buddha as a disciple. He had a very inquisitive mind and constantly had a lot of different questions. One day, when he came with another question, the Buddha listened to him and said: "I will answer you, but you must wait a year. This is my condition and promise: in a year I will answer your question."

But then Ananda, who was sitting next to him in the shade of a tree, burst out laughing. "What's the matter?" The young disciple asked, "Why is he laughing?"

"Ask him yourself," the Buddha replied.

"What are you laughing at?" the young man asked.

"I'm laughing at the fact that a year ago the Buddha told me the same thing, "Wait a year in silence, discard unnecessary thoughts, and then ask me again." If you really want to ask, ask now, otherwise, you'll never ask again!"

"This is my condition," the Buddha repeated, "If you ask in a year, I will answer. If you don't ask, I won't answer."

"All right," the young man agreed.

A year later, the Buddha asked this man, "Well, a year passed by. Do you have a question to ask?"

"No," the young man replied, "You said "wait a year." I waited a year in silence and threw away all my thoughts. But when the thoughts disappeared, there were no questions left. Now I understand why Ananda was laughing! He was laughing at how I would ask when I didn't have any questions!"

### The Moral of the Story

Our thoughts and questions are sometimes unnecessary. If we can pause and calm ourselves, we may realise that they are not a question anymore.



| No | 2026 華藏寺法會<br>Hwa Tsang Monastery Service Ceremonies                                                                                                                                                                   | 日期 Date                    |
|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------|
| 1  | 阿彌陀佛聖誕 The Birthday of Amitabha Buddha                                                                                                                                                                                 | 十一月十六日<br>04/01/2026       |
| 2  | 釋迦牟尼佛成道紀念及 Enlightenment of Shakyamuni Buddha<br>& 十二月份消災祈福慶生會 Blessing & Birthday Service (12 <sup>th</sup> LM 2025)                                                                                                  | 十二月初七日<br>25/01/2026       |
| 2  | 除夕晚上辭歲法會及農曆新年彌勒菩薩聖誕法會 Chinese New Year Eve & 1 <sup>st</sup> day of CNY Service Ceremony                                                                                                                               | 除夕及正月初一<br>16 & 17/02/2026 |
| 3  | 正月消災祈福慶生會 & Blessing & Birthday Service (1st Lunar Month 2026)                                                                                                                                                         | 正月初六<br>22/02/2026         |
| 4  | 釋迦牟尼佛出家紀念及二月份消災祈福慶生法會<br>Renunciation of Shakyamuni Buddha & 會 Blessing & Birthday Service (2 <sup>nd</sup> Lunar Month)                                                                                               | 二月初四日<br>22/03/2026        |
| 5  | 觀音菩薩聖誕法會 The Birthday of Guan Yin (Avalokitesvara) Bodhisattva                                                                                                                                                         | 二月十一日<br>29/03/2026        |
| 6  | 清明法會 & Qing Ming Memorial Service                                                                                                                                                                                      | 二月十八日<br>05/04/2026        |
| 7  | 三月份消災祈福慶生會 Blessing and Birthday Service (3 <sup>rd</sup> Lunar Month)                                                                                                                                                 | 三月初三日<br>19/04/2026        |
| 8  | 四月份消災祈福慶生會 Blessing & Birthday Service (4 <sup>th</sup> LM)                                                                                                                                                            | 四月初一日<br>17/05/2026        |
| 9  | 釋迦牟尼佛聖誕 Birthday of Shakyamuni Buddha (Vesak Day)                                                                                                                                                                      | 四月初八日<br>24/05/2026        |
| 10 | 五月份消災祈福慶生會 Blessing & Birthday Service for Members (5 <sup>th</sup> Lunar Month)                                                                                                                                       | 五月初七日<br>21/06/2026        |
| 11 | 六月份消災祈福慶生會 Blessing & Birthday Service for Members (6 <sup>th</sup> Lunar Month)                                                                                                                                       | 六月初六日<br>19/07/2026        |
| 12 | 觀音菩薩成道紀念日 The Enlightenment of Guan Yin (Avalokitesvara) Bodhisattva                                                                                                                                                   | 六月十三日<br>26/07/2026        |
| 13 | 地藏法會開始 (連續四個星期日) Starting of the 7 <sup>th</sup> Lunar Month Ksitigarbha Bodhisattva Services (cont. for 4 Sundays) (16/08, 23/08, 30/08, 06/09) & 七月份消災祈福慶生會 Blessing & Birthday Service (7 <sup>th</sup> LM) (16/08) | 七月初四日<br>16/08/2026        |
| 14 | 地藏菩薩聖誕 The Birthday of Earth Store (Ksitigarbha) Bodhisattva                                                                                                                                                           | 七月廿五日<br>06/09/2026        |
| 15 | 八月份消災祈福慶生會 Blessing & Birthday Service for Members (8 <sup>th</sup> Lunar Month)                                                                                                                                       | 八月初三日<br>13/09/2026        |
| 16 | 九月份消災祈福慶生會 Blessing & Birthday Service for Members (9 <sup>th</sup> Lunar Month)                                                                                                                                       | 九月初二日<br>11/10/2026        |
| 17 | 觀音菩薩出家紀念日 The Renunciation of Guan Yin Bodhisattva                                                                                                                                                                     | 九月十六日<br>25/10/2026        |
| 18 | 藥師佛聖誕 The Birthday of the Buddha of Healing                                                                                                                                                                            | 九月三十日<br>08/11/2026        |
| 19 | 十月份消災祈福慶生會 Blessing & Birthday Service for Members (10 <sup>th</sup> Lunar Month)                                                                                                                                      | 十月初七日<br>15/11/2026        |
| 20 | 十一月份消災祈福慶生會 Blessing & Birthday Service for Members (11 <sup>th</sup> Lunar Month)                                                                                                                                     | 十一月初五日<br>13/12/2026       |
| 21 | 阿彌陀佛聖誕 The Birthday of Amitabha Buddha                                                                                                                                                                                 | 十一月十二日<br>20/12/2026       |
| 22 | 釋迦牟尼佛成道紀念及 Enlightenment of Shakyamuni Buddha<br>& 十二月份消災祈福慶生會 Blessing & Birthday Service (12 <sup>th</sup> LM 2026)                                                                                                  | 十二月初三日<br>10/01/2027       |

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# 華藏寺

## HWA TSANG MONASTERY Inc.

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### 華藏寺活動中心

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